The New Unity

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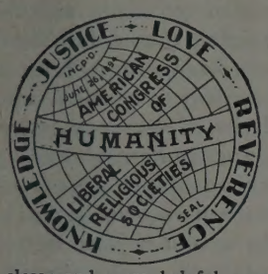

TO unite in a larger fellowship and co-operation, such existing societies and liberal elements as are in sympathy with the movement toward undogmatic religion; to foster and encourage the organization of non-sectarian churches and kindred societies on the basis of absolute mental liberty; to secure a closer and more helpful association of all these in the thought and work of the world under the great law and life of love; to develop the church of humanity, democratic in organization, progressive in spirit, aiming at the development of pure and high character, hospitable to all forms of thought, cherishing the spiritual traditions and experiences of the past, but keeping itself open to all new light and the higher developments of the future.—*From Articles of Incorporation of the American Congress of Liberal Religious Societies.*

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Editorial

"Keep not standing fix'd and rooted,
Briskly venture, briskly roam.
Head and hand, where'er thou foot it,
And stout heart are still at home.
In each land the sun does visit
We are gay whate'er betide;
To give space for wand'ring is it
That the world was made so wide.

—Goethe.

GŒTHE in "Wilhelm Meister," advises that one should attempt "To hear at least one little song each day, to read a good poem, see one fine picture, and if possible speak a few reasonable words every day." This seems a simple recipe; suppose each one of us religiously take the prescription for one year, would we not be considerably farther on on the road of character than we are now? Would not religion then begin to be to us, as the great author puts it elsewhere, a diet and not a medicine?

Is it not possible to pass along the experience of the father into the life of the child? Must each babe born into the world be compelled to pay the sorry price of the pioneer and to suffer the pangs of the explorer? This is the problem of education and it is the problem of the church.

No word in modern speech more needs reclaiming than the word "culture." Culture is not a thing of travel and polish, the paralysis of the drawing room and the selfishness of the club. Culture is that which educates soul, trains spirit and transforms it as steel is transformed from cast-iron. Culture is strength. The educated soul is the stalwart soul. The education that saves is the education that makes us work. The wealth that abides is internal wealth expressed in the resources of cheerfulness, of courage, of tenderness, of reverence, of tireless activity not in the interests of self but in the interests of an united humanity. Such a cultivated soul is religious, it is a saved soul and nothing short of this is or can be salvation in time or eternity.

WE have received many evidences that "Our Program" published in our issue of September 19th, finds a responsive chord in the hearts of many and we are reassured in the faith that if the Congress can only persist in working away on lines indicated in that program, it will become a power for good. A cordial letter from the pastor of one of the prominent Unitarian churches in California reads:

"Ever since the meeting of the Congress I have been waiting for some clear definite word such as I find in your editorial 'Our Program' in THE NEW UNITY for September 19th. Now that such word is spoken I am free to say that I am with you and here is my five dollars. All this talk about a 'new sect' and 'antagonizing existing liberal societies' is in the interest of narrowness and masterly inactivity. 'Our Program' is in the right line and will win *sometime;* when, is not our business. "Be sure you're right, then go ahead"; I am sure the principle is correct, now for the forward movement. California sadly needs a missionary at large to organize Liberal Religious Societies, there is virgin soil waiting for the sower. Yours for the forward movement."

George T. Angell, in *Our Dumb Animals*, recalling a bit of brightness of the *Springfield Republican* which stated the Unitarian mission as the task of "satisfying the Dem crats that there was at least one God," ventures the opinion that "the true mission of the Unitarian denomination is to go out into the world, put their brains and money into grand efforts to reach the masses who attend no church and send their children to no Sunday School, and convince them that there is one God, then let the other denominations carry them as much further as they can." This mission can only be fulfilled by the church that demonstrates the evidence of the existence of such a God in the inclusive fellowship, the practical helpfulness that marks the truth seeker, the cruelty hater, in short, it must be the open church of growth and character, the religion based in law and reaching after usefulness.

EMERSON says somewhere "Beware of a man who says 'I am about to make a revelation.'" When one assumes that he has access to peculiar sources of life and light, when one begins to prate about living on a higher plane than his associates or is persistent in insinuating a lower spirit to his neighbor; whenever the soul forgets the universalities of life and is tempted to ignore the common plane upon which we all stand and the common canopy that overreaches all, then he is in danger of losing the divine leadings of life. He cuts short his education and is traveling on the road that leads to the asylum. Those holders of theories which promptly dismiss any one who fails to accept their theories as not understanding them, are in a critical condition mentally. Single Tax, Christian Science, Theosophy, and kindred theories often take such intense hold on their believers, that they are inclined to make the assumptions just indicated concerning any who refuse to accept. Any or all these theories may be true and all important, but their advocates will do well to remember that it is possible for one to not believe them to the satisfaction of themselves and still be sane and moral and perchance spiritual.

A NOTABLE occasion took place in the parlors of the Stewart Avenue Universalist Church in Chicago last Tuesday evening, when upward of a hundred solid men sat down with their pastor, Rev. R. A. White and his invited guests to partake of a fraternal dinner. It was in the church, of the church and for the church. After dinner there were addresses by Dr. Carus, Dr. Canfield, Mr. Mangasarian, Mr. Jones and some home talent which spoke as acceptably as any of

the invited guests. Strong, earnest words were said for the inclusive religion and the working church. Of course there was the usual amount of idealization of the words "Unitarian," "Universalist," "Ethical Culture," etc., but this idealization did not shut the eyes of any person to the vast difference between the etymological and denominational interpretation of the words. At all such idealizations it is well for the lovers of these words to remember the words of him who said, "These people have squatted on the biggest words in the language and it is time they prove up their title or else move off." There are very few churches that can make such an exhibit of strength as this church of Brother White's. THE NEW UNITY congratulates him and his and will strive more and more to become fellow laborers with such.

Aaron Burt Champion.

To many people this name recalls to mind a man of stalwart frame, commanding intellect and winning heart, a genial gentleman, whose power to succeed did not conflict with his readiness to do good and his ability to serve. It is with great pain, and sense of personal loss that we announce the death of this loving servant of the unfortunate and vigilant guardian of public interests. Mr. Champion was a lawyer of large attainments and wide practice in the city of Cincinnati, an active supporter and diligent worker in the Unitarian Church of that city, but we think of him chiefly as the president of the Cincinnati House of Refuge and the most efficient treasurer and long time trustee of Antioch College. Of this last institution he has been, with all due respect to the other workers, the most valuable member upon its board for many years. He was himself a child of Antioch College. He lovingly carried in his great heart the traditions and inspirations of Horace Mann under whom he studied. Mr. Champion was at his post at the Commencement of Antioch College last June but his colleagues were then much shocked by his broken condition and although there was the same geniality of spirit, hopeful grip on his duty and courageous purpose, we sadly exchanged fears that the strong man was to be laid low. We hardly looked for it so soon. His appearance at Antioch was his last official appearance in public. He went abroad soon after in search of health and on Sunday, the first of September, he died in London where his body lies interred. THE NEW UNITY had in Mr. Champion a friend and supporter. He was a fearless progressive son of light, a man of God whose piety had turned earthward. His religion accentuated the sanctity of this world and this life. We send our sympathies to the bereaved family, to the hundreds of little orphans who found in him a father, and to the struggling college, his often bereaved Alma Mater, Antioch College. May his memory still work among all these, making their faith in goodness more strong.

"Pickwickianism."

Pickwick was not a bad man. He was not even insincere and still there was something the matter with him. It has made an uncomplimentary adjective out of his name. It has become a synonym of those who yield to surface motives who are swayed by transient interests rather than by permanent principles. Pickwick could at any time be moved to tears by his own eloquence and find temporary conviction in his own logic of expediency. Poor Pickwick! His example has reached far and pervaded many causes. A few months ago Chicago changed mayors. The outgoing one took prompt passage to Europe. There was a widespread feeling that he went possibly to avoid legal complications. A large portion of the better citizens of Chicago, regardless of party principle, seemed to agree that this man took up the office a comparatively poor man, laid it down a wealthy man. The papers did not hesitate to make most grievous charges. Prominent men, particularly in the rank of the opposing party, were shocked and outraged. Recently this ex-mayor returned and he came as "a conquering hero." He received what the papers pronounced "the most striking ovation ever offered to a citizen of Chicago." A great banquet was tendered him. Prominent representatives of all parties and callings, including the clergy, joined in doing him honor, and the papers gave extended and enthusiastic notices of the same. There was no word of reproach, no word of retraction. There was a great amount of "Pickwickianism" at one end or the other of this little story.

Last week on Wednesday, the Republican party of Chicago was disgraced by the most humiliating and disorderly exhibition of rowdy elements at its primary caucuses. No great issue was at stake, no principle involved, no great personal choice in the candidates. It was simply a faction war for control, purely a battle of the "bosses." Will the "city ring" or the "county ring" have the manipulation of affairs next year, the apple year of partisanship? Violence was used over and over again. Polls were broken up, ballot boxes seized, police defied, heads cracked in the most disgraceful manner. Next morning all the papers including the Republican organs, gave extended notice of the disgraceful rows. They had no apologies to offer for the humiliating spectacle. The very next day the Republican convention was organized and there was "peace among the boys." All was harmonious. There was a fine flow of patriotic feeling in the speeches, a confident appeal to the unwavering and unquestioning patriotism of the past and solemn vows exchanged of loyalty to high principles and fidelity to the country. There was "Pickwickianism" somewhere. There was a lack of sincerity at one end or the other.

Does this "Pickwickianism" stop with politics? How is it with the preachers who one day respond to the plea for reasons and the claim of science, the next day record their allegiance to creeds and dogmas that are antagonistic to both reason and science? What of the churches and preachers who one day plead for the universal brotherhood and the inclusive religion, and next day oppose the movements that seek to represent this brotherhood and to realize the inclusiveness?

What is the cure of "Pickwickianism?" Inward rather than outward estimate of truth, taking counsel of principle and not of expediency, conquering the modern devil that pants for success, having more faith in *being* than in *doing*; content, if need be, with a small mead of divine deservings rather than to push for a large amount of earthly triumph. "Pickwickianism" is a growing danger. In this age when we write so much, talk so much and do so much that we are always in danger of wanting the time to give deliberation to what we write, thought to what we say and character to what we do. In politics, education and religion the call is for sincerity, more sincerity and again more sincerity.

Degeneration.

Whatever may be thought of Mr. Nordau's personal applications of his theory, there is no reasonable question of the soundness of his general argument. The doctrine of evolution has penetrated the world with an intense conviction of progress. A great optimistic faith has taken the place of the despairing faiths that preceded it. But thorough students of evolution do not mistake the theory as teaching that all life is an onward flow toward betterment. Very early Mr. Darwin, and after him especially Prof. Lankester cautioned us not to forget that it is only the *selected* that in natural selection survives. That is, among a vast number of similar existences some succeed in adjusting themselves to environments so as to improve. But it is not true that all the rest stay just as they were. The struggle ends with the lapse or collapse of perhaps the majority. In this way a great many distorted creatures are produced often capable of propagating their distortions. Among the very commonest creatures we find those that were once winged and useful now wingless and pestiferous. For instance, degeneration has gone on to create a parasitic bed-bug, the nuisance of householders, out of a creature of decidedly higher rank and decenter occupation.

There is constantly a tendency to revert to ancestral types, to let go the grip and fall back. While cross-breeding certain varieties of corn I was astounded a few years since at producing a variety that carried its ears back to the top of the stalk, as they grew when corn was but a grass. And there indeed was a study in degeneration. Nature had been at work for thousands of years in selecting a grass that bore large seeds, separate from the flowers, and so low down on strong stalks that they would not be bent to the ground. The calyx also had been se-

lected and selected, until it had become a thick husk wrap to protect the seeds from the birds and fungus enemies. But I had by some incomprehensible process undone all this. Here stood, or rather bent over often to the very ground, rows of stalks with bunches of ears on top. Birds stole the seeds; and smut settled on nearly every ear.

This degenerative probability is never absent in vegetable or animal life; either a liability to lapse directly backward and lose all accumulated progress, or a development out of line of any real gain or utility. Lankester cites a lizard which has four well developed limbs and five toes on each; while beside it is a creature of the same stock with the limbs shrunk to diminutive proportions, while a third variety has no limbs left at all, except in rudimentary form. This loss came about probably from lack of use of the aborted limbs. Not only can any acquired power, but an acquired organ be lost by neglect of proper exercise.

It need not surprise us if we find a good deal more degeneration than regeneration going on in the plant and animal world about us. Evolution argues that, in spite of failures innumerable, there are always points at which some real gain is being made; and while degeneration is enormously in the preponderance, it looks deathward. Most of it is unable to propagate itself and in a few generations passes out; while regeneration looks life-ward and survives as fittest.

The work done by Mr. Nordau is unwholesome in so far as he crowds degeneracy to the front as the most emphatic result of human civilization; it is wholesome in so far as he calls our attention sharply to the atavistic influences that we have heedlessly fostered in both church and state. For it has come about that we are not only God-worshipers but book-worshipers. Bibliolatry has become a dangerous human instinct. For the last 2000 years—more especially the last 200, human life and its unfoldings have been at the mercy of what we call literature. A sharp expose of authors was needed; and Mr. Nordau has done good service. He was not alone fortunately in apprehending the real influence of Ibsen, Tolstoi, and Turgeneff and the baser crew of half-lunatic Parisians. The time was ripe to strike a terrible blow at the foul realists, and he has done it. But that he has overdone his work is equally certain; and most cool-headed readers will judge that he is himself certainly an illustration of degenerate judgment. That man has a sick sentiment who cannot endure Robinson Crusoe; or who sees in such a book a perverting tendency. Much more easily might one find Homer and Milton and Shakespeare degenerate. Unquestionably enfeebled intellects or ignorant credulity can be damaged by either of these three kings of intellectual power. Milton helped Puritanism to some of its worst theology; and there are minds unable to get anything but smut from Shakespeare.

What we did need was however a grand impulse to purge our literature of the erotic and sensual; of the pessimistic and realistic; of the lying and capricious; of the brutish and effeminate. Then we needed to see that genius alone does not entitle a man to be read, absorbed, believed in and followed. We need a new definition of genius; and evolution with Nordau's help gives it to us. It is the peculiar power accumulated by and inherited from ancestry. It may reach back so far as to take in savage or even animal powers. Is it not genius when an Australian boy trails thieves by scent, running on all fours like a dog? Is it not genius when Wagner reaches back of the harmonies of modern music, and gives us the clangor and fury of earlier stages of art? We needed the great lesson that genius of mighty sweep might after all be backward-looking, while evolution is forward-looking.

Lombroso cites remnants of savagery that not only survive but dominate modern life. England he suggests has established the most liberal government in Europe; but she also retains a peerage of nobility with the noble died out; and she dresses up her peers in wigs and robes of the Norman conquest. Genius he says shows a whole catalogue of atavistic marks—such as low stature, left-handedness, sterility, sub-microcephalism, callousness of moral sense, even often moral insanity; distorted vision or hearing; frequently interchange of sexual characteristics and lack of all comprehension of self-government or government of children.

Freytag in his "Lost Manuscript" describes with intense vigor and clearness how close royalty is to insanity. He describes what he calls "The Cesarean Malady." "This malady is as old as the despotisms of the human race; it has produced deformed and grotesque characters in every period. Sometimes it became madness which could be proved by the medical men; but in numerous other cases the capacity for practical life did not cease, and the secret mischief was carefully concealed. What preserves a man in ordinary situations is that he feels himself at every moment of his life under incessant control; his friends, the law and the interest of others surround him on all sides." Napoleon judged by an ordinary standard was insane. His campaign in Russia lacked even genius, and his life on St. Helena was that of a degenerate, in both morals and intellect. He deliberately ended his life to spite the English governor.

Mr. Nordau has done us great good in waking us to a more rational standard of judgment. What we need clearly is wholesomeness. The word healthy is the old Saxon whole-thy. Health for literature; health in social customs; health in politics, and possibly above all whole-thy-ness in church life and religious hoping, is our great need. Was Browning wholthy in his ratiocinations about questions great and high? Was he as healthy as Mrs. Browning? Should we not eliminate from our boys and girls reading such stuff as Anna Karenina and the everlasting twaddle of Mr. James—art without an upward look. We cannot too frequently recall that the oldest name for regenerate persons was "upward-lookers." While not joining with religious bigots, are we not warranted, purely as scientists in charge of human progress, in re-forming our literary and social judgment? We cannot afford to forget, as Mr. Nordau suggests, that "Degenerates maintain that they represent youth, progress, the future. They affirm that superior minds and refined nervous systems alone can sit in judgment on their work." The most erratic and erotic books stand in the name of liberty. Each new phase of degeneracy proclaims a new stage of human enfranchisement. We cannot be sure of the real character of such literature until we ask does it look upward, does it look forward. As for ourselves the key note of right evolution was never summed up better than by Edward Everett Hale. "Look up and not down; look out and not in; look forward and not backward; and lend a hand." The cure for degeneracy is to understand its nature.

E. P. P.

The Liberal Congress.

Hospitable to All Forms of Thought: Everyone Responsible for His Own.

Unfinished Work.

BY MARION LISLE.

What is thy stint, little knitter?
  Hast it begun?
When the day's spent, pretty knitter,
  Will it be done?
Is the soft click of the needles
  Music to thee?
What if thou droppest thy stitches?
  Whisper to me.

Then is thy work, little knitter,
  Smoother each day?
Is it for "kirk," pretty knitter?
  Is it for play?
Dost thou delight in thy fabric,
  Pattern and hue?
If it were slipped from thy fingers,
  What wouldst thou do?

Here is God's piece, little knitter;
  Work where thou wilt;
Does it increase, pretty knitter?
  How is it built?
Stitch after stitch has been added;
  What is complete?
Canst thou determine the figure
  Wrought at thy feet?

Whence comes the thread, little knitter,
  Finer than light?
What of the red, pretty knitter,
  Bleaching out white?
How have the toilers departed
  Knitted for thee!
Dost thou for those who come after
  Shape destiny?

Callest thou life, little knitter,
  God's work and thine?
Doth thy day's strife, pretty knitter,
  Shade to divine?
Lovest thou well the unfinished?
  Toil, then, till eve,
When the great piece, not completed,
  Thou art to leave.

What shall we say, little knitter?
  Call our earth school,
Where day by day, pretty knitter,
  Scan we the rule—
Study the turn of the stitches
  'Neath and above,
Striving to fashion a fabric
  Knitted in love?

Hampton Institute.

BY A. L. B.

I would like to remind our friends in the West of the plans and needs of Hampton at the opening of its 28th year's work for the Colored and Indian races. As the negroes increase in self-respect and general welfare, we have thought it best to encourage and sustain their dignity by demanding more aid from *them*. Of course, the money requisition must still be very small, but upon admission last year, each pupil was required to deposit $10 in addition to the $10 paid monthly for board, either in work or cash. Last year, although we had perhaps fewer scholars, they were of a better and more advanced class. Some of the colored people in the country districts, upon whom the demand seemed heavy and of doubtful justice, are, we think, endeavoring to work up to the point where they can meet this self-respecting obligation. The difference between the number attending in 1893-4 and 1894-5 was about 70, *i. e.*, in 1894 we had 1016 pupils and in 1895, 947 scholars. This number included our Whittier School, where between two and three hundred children from five to fourteen years of age are being prepared for more advanced work in our Normal School. There is also some slight increase in the requirements of admission, as the standard of the school is being raised as fast as our constituency can bear the strain. All the new and normal methods up to date are closely watched and followed as far as possible. We have a post-graduate class for those of our workers in the field who graduated some years ago, and feel the need of refreshing and restoring their minds and stock of school-room knowledge. This class meets in the evenings and has taken up sight-reading in music, mathematics, rhetoric, practice teaching, science, etc., vigorously and earnestly. A Folk-lore Society is gathering all comparative and interesting items in sociological and race history. The food supply question has been carefully studied and a new kitchen, on hygienic principles, is in process of construction. A cooking school and a special department for household training we have had for several years, in addition to all sorts of industrial education in the different trades for boys and girls, but our aim is to increase the scope and usefulness of our institution for the training of "head, hand and heart" in every direction. Anthropometric measurements have been made; the results are not yet sufficient to be tabulated. We have long felt and known that our colored farmers had too slight a knowledge of how best to raise their crops, so the theory of scientific farming and the chemical analysis and use of fertilizers, etc., has been taught, with information as to rotation of crops, tillage of soil, etc. The Atlanta Exhibition has now in its Negro Building a carefully prepared objective display of Hampton work. We hope it will compare favorably with the exhibition from other negro schools in the South. The religious and moral side and aim of the school is, of course, shown in the conscientious work done by its teachers and scholars. Besides one Christian Endeavor Society and "Tens," we are very proud of a Self Control Alliance among the boys at Hampton. The name was partly chosen to embody the initials and spirit of the beloved founder of the institution 28 years ago—General Samuel Chapman Armstrong. We hope our Western friends will more and more visit Hampton and see with their own eyes what we are doing. Then perhaps they will feel like encouraging this noble work by annual scholarships of $70 or in some other way. Any amount, however small, is accepted for general or special purposes. The *Southern Workman*, $1.00 a year, is the clever newspaper voice working in our behalf. We are always proud to show our work to all friends who are interested in either or both races. Hampton is close to the Hygeia Hotel at Old Point Comfort, Virginia. This has long been known as a pleasant winter resort for invalids. It is only a night's journey on Chesapeake Bay from Baltimore.

Dr. Martineau At Home.

On my first visit to London in the summer of eighteen hundred and ninety-two, I had the privilege of calling on Dr. James Martineau at his own home. Unfortunately, however, Dr. Martineau had just gone to his summer house in Scotland, and the genial old servant told me to leave my card and it would be forwarded to him. I did as she asked for I was on my way to Gottingen and I did not expect to return from the Continent for more than a year. In the fall of the same year I wrote him about some philosophical matters. His answer to my letter came immediately and I took pains to save his letter as of some value. The letter is as follows:

THE POLCHOR,
ROTHIEMURRHUS AVIAMORE,
SCOTLAND, Aug. 3, 1892.

Rev. H. E. Cushman: Dear Sir—I am but illy qualified at my distance, through age and retired life, from the newest schools of thought to offer you the counsel which you seek. In the problem which interests you, the less, in its present state, you depend upon personal guidance from lectures here or there, the more are you likely to reach a well-grounded conviction; for the obvious reason that the subject of inquiry, being in its first controversial stage, has not yet escaped the monopoly of disputants more or less angry or contemptuous towards each other. The evolution interests are under charge of scientific men who care for little else; and the theological faith is in the keeping of clerical-minded persons seldom familiar with the logic of science and often panic-stricken by changing features in religion. It is vain to look at present for a judicial sentence on the opposing advocates' pleadings. The only way of firmly settling the disputed relations is to take the matter into your own hands and think it out for yourself; after a thorough study of the best books treating separately of the scientific laws and of the rational ground of religion. It is the relation between the two that has to be settled; and this is precisely what Germany shirks and I so far do not wonder at your missing what you went thither to seek. * * *

If for any reason the method of private study which I have suggested should not meet your wants, I incline to think that the additional personal help might be found in this country as effectually as in Germany. The Hegelianism which through the genius and character of the late Thomas Hill Green of Oxford and of John and Edward Caird of Glasgow, has long had possession of the deeper minds of our last and present generation, is beginning to relax its hold and betray its weaker side. If I mistake not the recent appointment of Andrew Seth—a convert from Hegelianism to a belief in personality—marks a turn in the tide on which will again float in upon us some lost religious conceptions, which were thought to have drifted away forever. In Edinburgh you would find, I think, many advantages for the line of study that attracts you. In Oxford you would be at no loss for excellent Hegelian teachers; while in Manchester College you would find the best possible balance to their influence in the lectures of Professor C. B. Upton, my very able pupil and friend. He is, however, very deaf; but this does not detract from the high value of his lectures, which are those of a thorough master of his subjects under both their historical and most recent aspects.

Probably a residence in Germany may be important to you as a means of gaining complete familiarity with the language for future study—an advantage which nothing should induce you to forego.

Wishing much that I could give you better help, I am, dear sir, yours truly,

JAMES MARTINEAU.

The next spring I was in London again and made a second attempt to see the man with whose books I had communed all my youth. When I called the same genial old servant came to the door. She did not recognize me, of course, and was doubtful if I could see the doctor at all. He was very busy at this time of year and somewhat indisposed. However, she volunteers to take my card up to Miss Martineau and ushered me into the library, which was the front room on the ground floor. I had time to see that the bookcases were loaded in a tempting way and that there were many old paintings scattered about the room, signed "Edith Martineau." Evidently Miss Martineau had competed for academy honors in past years. The servant, however, came immediately back and said that Miss Martineau regretted that Dr. Martineau was out today, but if I would call on the morrow at two o'clock I could see him.

When I reached the house the next day at two o'clock the doctor had not returned from a business call. The maid, however, ushered me into the drawing-room on the first floor, and said that Dr. Martineau had left word for me to wait if I called before his return. I waited alone in the drawing-room ten minutes and occupied my time in scanning a book that lay on the table near me, entitled "Christianity and the Roman Empire," by Addis. The room was not luxuriously furnished, but as a connoisseur of art and a literary man of taste would furnish it. The walls were closely hung with engravings and paintings, and I noticed among others the Sistine Madonna, St. Cecilia and the Granduca. There was an oil portrait on the wall of an old gentleman and a photograph of the same face in a case on the table. This was Dr. Martineau, I felt; and while I was musing I heard the outer door open and footsteps on the stair, and I guessed that the original of the oil and the photograph had arrived. When the door of the drawing-room opened, a lady came in whose face resembled the portrait of the old gentleman on the wall and the photograph on the table. Miss Martineau must have been between forty and fifty years old. Her face was very plain, except in conversation, when it lighted up with a genuinely noble smile. Her dress was extremely simple and unattractive. On the whole I thought her a very ordinary-looking person.

Miss Martineau put me immediately at my ease and began by excusing Dr. Martineau's delay. She had wondered, she said, if I were a relative of Charlotte Cushman, whom she so pleasantly remembered. The conversation then passed to books and travel and she spoke of Dr. Martineau's desire to go to America, which he was obliged

twice to give up. Now he would probably never go, as he was eighty-eight years old—quite too old for travel.

Dr. Martineau has a tall figure, but he now stoops with age. When he entered the room, I saw immediately that his face was the face of the painting and the photograph. He has the large, intellectual mouth such as Wendell Phillips had—sometimes called the oratorical mouth. The lips are full and close in a tender, affectionate way; and there are no hard lines about the mouth. His head, I noticed, is very long from forehead to chin and very full at the back; in fact, it is just such a head as one expects on a philosopher. The type is common among New England Yankees and Emerson possessed the same general contour of head and face. Dr. Martineau is a very plain man, and the years have emaciated his face. One has the instinctive feeling that he is gradually passing beyond the point where philosophy ends and intuition—or give it a better name if you can—begins. There is a kind of other-worldness about the man that makes him seem beyond common humanity.

He began the conversation with the same question that Miss Martineau had asked, *viz.*, if I were a relative of Charlotte Cushman. He spoke of our correspondence, and asked me what he had written me. "Father is so conscientious in his correspondence he never omits answering every letter promptly," said Miss Martineau. "He has so many letters that he forgets to discriminate to whom they have been written."

At this point Miss Martineau left the room, and the philosopher related how he had been twice thwarted in his purpose to go to America. The first time he was almost ready to sail, when the serious illness of a friend put it off. On the second occasion he was engaged to deliver Lowell Institute lectures. "But," he said, "it was at the time of your great Civil War, and I could not lecture on philosophy at a time when the country was engaged in a death struggle.

"That book on the table, Christianity and the Roman Empire was written by Mr. Addis. Mr. Addis was a Roman Catholic priest and came over to us Unitarians. He is a very able man and his book is worth careful reading."

[N. B. There is a very curious story about Professor Jowett and this Mr. Addis. Before his formal conversions Mr. Addis sought Professor Jowett for counsel. Now if this master of Balliol lacked one quality pre-eminently that quality was a theological conscience. He had no difficulty as it is well known, to put a foreign meaning into any words. He advised this Mr. Addis to remain in the Catholic Church although he had thrown overboard every Catholic doctrine.]

Dr. Drummond, who was then lecturing at the Lowell Institute, was mentioned. "Do you think well of that book of Dr. Drummond's, called Natural Law in the Spiritual World?" he asked me with some contempt. "In my opinion," he continued, without awaiting my answer, "the argument is rotten from beginning to end. It is not possible to reason from organisms to soul. Science and religion, so far from having things in common have nothing whatever to do with each other. The analogy that Dr. Drummond uses, is far fetched even for an analogy. Darwin dealt with organisms, but he had nothing to do with life. "You see," he said, smiling, "Darwin was not so ambitious as is Dr. Drummond. But since the time of Darwin, the theory of evolution has gone by leaps and jumps beyond all reasonable bounds. It is applied to everything and, inasmuch as the theory is far from proven, an overtowering superstructure is being built upon a very slender foundation. I think the theory has altogether undue prominence. To be sure, all new theories call forth new arguments pro and con, and it is natural that evolution should have the same effect.

"Professor Drummond, by the way, is a self-instructed man and his book has no weight with philosophers although it has excited popular approval. The chasm from a man's creative will to a dog's automatic actions cannot be bridged." This thought he elaborated with much animation and at much length, with the precision of one going over an old beat. I told him, therefore, that his remarks reminded me of a chapter on the same subject in his book entitled "Studies in Religion."

Herbert Spencer was mentioned, and the same criticism made on his work as upon that of Darwin. "Herbert Spencer," said he, "is an atheist." Knowing that the position of Mr. Spencer was a mooted question, and that Mr. Spencer himself disclaimed being an atheist, I said, "Mr. Spencer declares that he is not an atheist." "Yes, I know," he replied, "but his philosophy is distinctly materialistic, and he goes easily, as he thinks, from matter to spirit."

Of course, this conversation was mainly a monologue, if you will excuse the Hibernianism. I had the sense to see that Dr. Martineau wished first to know my interests, and then he enjoyed elaborating the subject without interruption. He leaned forward, nervously hitching himself as he talked. His face was animated with the affectionate smile that played about his lips when in repose. If I would but listen he would speak, and I listened as I would have listened to "Jeremiah or one of the prophets returned." Of Professor Fairbairn he had a high estimate, and of Thomas Hill Green he spoke in unqualified praise.

"Had he lived," he said, "he would have grown out of his Hegelianism and been a light in the world of thought. I could see a change in his later years; although he always held that the soul had no identity." "Professor Upton is giving a course of lectures in London and Oxford and these will be worth your hearing." He also mentioned that he himself would give a lecture the next Sunday on the "Gospel of St. Peter," and kindly gave me minute information how I could obtain a ticket.

In concluding our conversation Dr. Martineau spoke of a young Unitarian clergyman in the Western States. This young man was a friend of his, he said, "He is making the mistake that so many of you United States people make of trying to take in everything. He has opened his church to everybody—Atheists, Pantheists and Agnostics. I feel badly about it and have written him so. Now I have never insisted on a written formula as a basis of church membership; but we must nevertheless have agreement among church members in some one object to worship and to love. If we are to specialize no special sympathies there is no need of a church. Of course we are all bound together by universal sympathies; a church should not deny these but should emphasize the special ones." — HERBERT ERNEST CUSHMAN, in *Boston Evening Transcript.*

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Death and Immortality.

Meditation on the occurrence of death acts upon the thoughts and feelings of many a one in the manner of an awful mystery that bears a relation to religious emotion. Few people on passing or visiting a grave-yard can suppress a sensation, which is difficult to define. The tombs of ancestors, of a hero or a benefactor, acquired, among primitive people, the fame of sacred shrines, and of similar significance was the prevalent belief that the graves of saints are the proper places where miracles will be witnessed. The early Roman Christians usually held their religious assemblies among the catacombs.

In many parts of Europe, and to some extent in America, the church is located in the grave-yard. As far as we are able to ascertain in consulting the Bible, we do not meet with evidence that the event of death inspired any manifestation of a religious character among the ancient Hebrews, but a long life was considered one of the greatest of blessings and the most desirable of rewards and favors. Hezekiah's prayer is characteristic. The Psalmist deplores that no prayer ascends from Sheol. Scripture gives no direction of the disposal of the dead, but indicates the solicitude of the Hebrew to be buried in native soil. Superstitious practices in imitation of surrounding people in case of mourning are prohibited. The rabbis in later times regulated the manner of treating the dead, and prescribed a formula for the funeral service. The *Kaddish*, a kind of litany, appears to be a memorial service in veneration for departed parents, though it acquired an exceptional solemnity in being considered an obligatory act of piety to rehearse or hear it rehearsed on stated occasions. It is certainly remarkable that the deep meaning of the passage in Genesis, which speaks of man being made in the image of God, and which implicitly involves the declaration of his immortality, is nowhere touched upon in the Bible except in an obscure verse of Koheleth. The suggestion lays very near that the writer of the said passage intended to convey the thought of man's endowments, that elevate him above the animal creation. The Platonic idea of immortality is plainly taught in the apocryphal "Wisdom of Solomon" which is a product of the Alexandrian philosophy as represented in the writings of Philo. We read there, "For God created man to be immortal, and made him to be an image of his own eternity" (ii. 23). The doctrine of the resurrection of the dead is now superseded by default, and that of a spiritual continuation of life is taught in Jewish and Christian theology. At the present time a philosophy of religion is in vogue which derives the belief in the immortality of the soul from the moral relation of the Infinite Spirit to human life. It is contended, that if death were the end of man it would imply an incompleteness of purpose, the failure of a progressive development of which the human soul is capable as an intelligent and moral agent, and therefore the problem of human life requires another solution than the grave. None of the possibilities of the soul as a spiritual factor would be realized, if death were the end of its endowments. Justice would not be vindicated, the cause of righteousness abandoned, and there would be no pathos in the noble utterance, "Though he slay me, yet will I trust in him." The recognition and worship of God depends more on the conviction of his moral government of the world, than on the principle of causality that presupposes a Creator of the universe. The consciousness of the immor-

tality of the soul is a postulate of the existence of an Infinite Spirit to which the finite spirit is affiliated by his moral relation, so that the conception of this fellowship is the testimony of its truth. This mode of thought by which it is reached does not resemble an inductive process which is the method of science, but by a dialectic process in a sphere of thought where science is silent and agnosticism, on its own principle, cannot offer a valid objection. Then again, the longing for continual existence is a rational aspiration. From the depth of the human heart comes the protest against the assertion that assigns the destiny of man to the same level with beings that do not throb with the pulsations of noble instincts and the warmest affections that testify to a transcendant origin. Callous and frigid natures do not sympathize with the beaming hope of a trusting spirit, that brightens the path of the earthly pilgrimage with the cheerful rays from a distant shore. How grateful and consoling are the voices coming from the "choir of the blessed," that make the wounded soul to rejoice.

From a practical side, the assurance of moral responsibility that an immortal being holds towards an Infinite Spirit is of immense effect. It is a faith that gives powerful support to the subjective dictates of conscience, although there may be those who do not need such an assistance; but in the tumult and commotion of passion no incentive can be spared that strengthens character and resolution and hallows duty.—DR. A. B. ARNOLD in *The Reform Advocate.*

The Word of the Spirit.

"Get thee up into the high mountain; lift up thy voice with strength: be not afraid!"

The Strength and Weakness of Religious Teaching in the South.

An address delivered at All Soul's Church on Sunday morning, August 25th, '95.

BY MRS. FANNIE BARRIER WILLIAMS.

The strength and weakness of the Christian religion as believed, preached and practised in the United States is aptly illustrated in its influence as a civilizing and educational force among the colored people of this country. The negro was brought to this country by Christians for the use of Christians, and he has ever since been treated, estimated and gauged by what is called Christian ideas of right and wrong. The negro has been in America so long and has been so completely isolated from everything that is foreign to American notions as to what is compatible with Christianity, that he may be fittingly said to be entirely the product of Christian influences. The vices and virtues of the American negro are the same in kind and degree as those of the men and women from whom he has been learning by precept and example all that he knows of God and humanity. He is by every mark, impulse and aspiration an American Christian and to the American church belongs the credit and responsibility of all that he is and is to be as a man and citizen of this republic.

Religion like every other force in America was first used as an instrument and servant of slavery. All attempts to christianize the negro were limited by the important fact that he was property of a valuable and peculiar sort and that the property value must not be disturbed even if his soul were lost. If Christianity could make the negro docile, domestic and less an independent and fighting savage, let it be preached to that extent and no further. Do not open the Bible too wide. Let the "golden rule" be: "Servants obey your masters." Let not the manliness of Paul be held up as an ideal. Let those passages of Scripture that glow with inspirations to the liberty of the soul, that suggest the equality of man before God, be torn from every Bible that is for the use of the negro slave. Lay no emphasis on the Beatitudes and make no mention of the hope of deliverance that never deserted the breasts of the children of Israel while in the house of bondage. The only conception of God permitted by this kind of preaching was that of a supreme master. What the Christian master was to the slave such was God to all mankind. His chief relationship to us all was that of a dispenser of rewards and punishments. Heaven with its unspeakable glories for the good, and hell with its unutterable horrors for the bad were the all-controlling motives for holding fast to the Christian faith.

Such was the false, pernicious and demoralizing gospel preached to the American negro for two hundred years. But bad as this teaching was it was scarcely so demoralizing as the Christian ideals held up for the negro's emulation. When mothers saw their babes sold by Christians on the auction block to send missionaries to foreign lands, when black Christians saw white Christians openly do everything forbidden in the Decalogue, when indeed they saw, as no one else could see, hypocracy in all things triumphant everywhere, is it not remarkable if such people have any religious sense of the purities of Christianity? People who are impatient of the moral progress of the colored people certainly are ignorant of how far false teachings and vicious examples tended to dull the moral senses of the race. A wide open Bible with honest, rational and true interpretation of its contents and with due emphasis on the moral side would have changed for the better the whole course of American history, and the negro today would be fully educated in all the essential requirements of good citizenship.

As it is there is much to be unlearned as well as learned. That there is something higher and better in the Christian religion than rewards and punishments is a new lesson to thousands of colored people who are still worshiping under the old dispensation of the slave Bible. But it is not an easy task to unlearn religious conceptions. "Servants obey your masters" was preached and enforced by all the cruel instrumentalities of slavery, and by its influence the colored people were made the most valued slaves in the world. The people who in Africa resisted with terrible courage all invasions of the white races became through Christianity the most docile and defenseless of servants. The people who have most profited by this religious subjection of the negro's fighting qualities are now the first to taunt him with the charge of cowardice and indifference to liberty. Forgetting the terrible example of the fiery Haitiens and the unexampled heroism of the American negro in all the wars waged for liberty in America, those who have been most benefited by this partial and enervating Christianity taught to the negro race, now meanly question his capacity to retain the liberties he enjoys. But in direct contradiction to the general estimate of the negro's character some instances may be noted. There was a notable period in the history of this country when the moral force of the negro character was tested to an extraordinary extent and he was not found wanting. When the country was torn asunder by the passions of civil war and everybody thirsted for blood and revenge in every violent form, when to ravage and kill was the all-controlling passion of the hour, the negro's opportunity for retribution was ripe and at hand. The men who degraded the race and were risking everything to continue that degradation, left their widows, their daughters, their mothers, wealth and all the precious interests of home in the keeping of a race that had received no lessons of moral restraint. The proud chivalry of the South delivering all its treasures of love, kinship and beauty to the keeping of men and women in chains thirsting for liberty! It seems but tame to say that the negro race was loyal to that trust and responsibility. Nowhere in Christendom has such nobleness of heart and moral fortitude been exampled among any people, and a recollection of the negro's conduct under this extraordinary text should save the race from the charge of being lacking in moral instincts.

There is yet another notable example of the moral heroism of the colored American in spite of the lack of real religious instruction. When those blessed brothers and sisters of all the Protestant white churches began to mark off the dark corners and galleries of all houses of worship for the separate and exclusive use of black Christians the further enslavement of the race was begun. The enslavement of soul thus attempted gave to the American negro his first opportunity for disclosing his manhood, and he did it in a way that speaks more for his moral courage and moral self-assertion than anything else in the religious life of the colored people.

The separate colored organizations of this country not only stand primarily for the blessed ideas of religious liberty, religious independence, religious individuality and all those higher tendencies that make blessed the name of religion, but they are also a righteous protest against the attempt of white Christians to establish the mean sentiment of caste in religion and degrade us to a foot-stool position at the shrine of Christian worship. The colored churches of all denominations in this country are not evidences of our unfitness for religious equality but they are so many evidences of the negro's religious heroism and self-respect that would not brook the canting assertion of mastery and superiority of those, who could see the negro only as a slave whether on earth or in heaven. As poor as the negro is in ideas, in the contribution of thought and moral sentiment to the intellectual and spiritual life of the American people, it can be rightly claimed that he has written one important chapter in the history of religious freedom.

In justification of the church it must be said that there have always been a goodly number of heroic men and saintly women who believed in the manhood and womanhood of the race and at all times gave the negro the benefit of the best religious teachings of the times. The colored people gladly acknowledge that since emancipation the churches of the country have almost redeemed themselves from their former sin of complicity with slavery.

The church saw these people come into the domain of citizenship stripped of all possessions, unfurnished with intelligence, untrained in the school of devotion and moral restraint, with no way out of the wilderness of their ignorance of all things and no leadership. They saw these people with no home of household organizations, no social order, no churches, no schools, and in the midst of people who by training and instinct could not recognize the manhood of the race.

They saw the government give to these people the certificate of freedom and citizenship without telling them what it meant. They saw the politicians count these people as so many votes and laughed at them as men pleading for schools of learning for their children. They saw all the great business and industrial organizations of the country ignoring these people as having no possible relationship to the producing and consuming forces of the nation. They saw the whole white population looking with distrust and contempt upon these men and women, new and untried in the responsibilities of civil life. While the colored people of America were thus friendless and without status of any kind the Christian churches came instantly, heroically and powerfully to the rescue. They began at once not only to create a sentiment favorable to the uprising of these people but began the all important work of building schools and churches. They aroused the philanthropic impulse of the American people to such a degree that millions of money and an army of men and women have covered the hills and dales of the South with the agencies of regeneration of the white and black slaves of the South.

The churches have vied with each other in their zeal for good work in spreading the gospel of intelligence. Going into states that knew nothing of public school systems they have created a passion for education in both races. States that have been hostile to the idea of universal intelligence and that at one time made it a criminal offense to teach black men and women to read and write have under the blessed influences of the missionary work of the churches been wonderfully converted and are now making appropriations for the education of colored children and founding and maintaining institutions that rank as Normal schools, colleges and Industrial schools. Whatever may be our just grievances in the Southern states, it is fitting that we acknowledge, that considering their poverty and past relationship to the negro race the South has done remarkably well for the cause of education amongst us. We are grateful to the American churches for this significant change of sentiment, as we are grateful to it for making our cause and needs popular at the fireside of thousands of the best homes in the country. The moral force that vouched for the expenditure of nearly $40,000,000 voluntarily given for educational and church work in the South during the last 25 years is splendid testimony of the interest felt by the American people in the cause of the intellectual and moral development of the negro race.

At the risk of underestimating church work in the South, I must say that religion in its more blessed influences, in its wider and higher reaches of good in humanity has made less progress in refining the life and character of the white and colored people of the South than the activities of the church would warrant us in believing. That there is more profession than religion, more so-called "church work" than religious zeal, are characteristics of the religious life of the American people generally and of the southern people particularly.

Believing as we all do that the saving power of religion pure and simple transcends all other forces that make for righteousness in human life, it is not too much to believe that when such a religion becomes a part of the breath and life not only of the colored people, but of all the people in the country there will be no place or time for the reign of prejudice and injustice.

The home and social life of these people are in urgent need of the purifying power of religion. We have seen how wonderfully generous sectarian religion has been in building schools and churches and sending out pious men and women into the dark regions of ignorance and superstition and everywhere we witness the evidences of moral tone resulting from this work. After acknowledging all this there is something more still needed. We do not yet sufficiently appreciate the fact that the heart of every social evil and disorder among the colored people, especially of the rural South is the lack of those inherent moral potencies of home and family that are the well-springs of all that is good in human society. In nothing was slavery so savage and so relentless as in its attempted destruction of the family instinct of the negro race in America. Individuals not families, shelters not homes, herding not marriage were the cardinal sins in that system of horrors. Oh, with what fiendish triumph those responsible for slavery would have destroyed as well as crushed the very souls of those black men and women! Who can ever express in song or story the pathetic history of this race of unfortunate people when freedom found them, groping about for their scattered offspring, with only instinct to guide them, trying to knit together the broken ties of family kinship?

It was right at this point of rehabilitation of the home life of these people, that the philanthropic efforts of America should have begun. It was right here that religion in its humanitarian tendencies of love, in its moral direction and purifying force was most needed and still is most needed. Every preacher and every teacher in the South will tell us that preaching from the pulpit, and teaching in the school-house is but half done, so long as the homes are uninstructed in that practical religion that can make pure and sacred every relationship it touches of man, woman and child. Religion should not leave these people alone to learn from birds and beasts the blessed meanings of marriage, motherhood and family. Religion should not utter itself only once or twice a week through a minister from a pulpit, but should open every cabin door and get immediate contact with those who have not yet learned to translate into terms of conduct the promptings of religion. There is needed in these new and budding homes of the race a constructive morality in contrast to sentimental morality that passes too much for religion. How ardently do we hope that the heart of American womanhood will yet be aroused and touched by this opportunity to elevate and broaden the home life of these unfortunate women in black. It ought never to be said that a whole race of teachable women are permitted to grope their way unassisted toward a realization of those domestic virtues, moral impulses and standards of family and social life that alone are badges to race respectability.

In pleading for some organized effort to improve the home life of these people, we are asking for nothing but what is recognized everywhere as the necessary protection to the homes of all civilized people. Witness how grandly and beautifully the women of christendom are organized to protect the home against the invasions of intemperance. The Woman's Christian Temperance Union has gathered up the religious impulses of American womanhood for God, home and every land. It has written the scarlet letter of condemnation on the breast of every saloon as the arch-fiend of American homes. Its white-souled maxim of loyalty to home and family are expressions of the religious anxiety of women to keep pure and safe the precious interests of home.

Akin to this union of pure hearts against the sin of intemperance is that other union in behalf of pure homes—"The Social Purity Society." In fact good women and brave men continually stand guard at the entrance of all American homes except that of the negro. I speak of these united efforts of men and women to protect, foster and keep sweet the home life of America, because they aptly illustrate in what various ways the moral forces of the people are gathered up and combined to protect society from the ravages of all kinds of unrighteousness, and to suggest how these same forces can be used to influence the home life of a people who are so distressingly in need of moral help outside of and in addition to all that the church has done and can do. In other words their homes need in a special degree those moral helps, promptings, inspirations and protections that are now and everywhere the necessary safeguards even to the homes of those people who are cultured in all things spiritual and mental.

There is still another and important need of religion in behalf of our advancement. In nothing does the meanness of the American people manifest itself so freely as it does in its general opposition to men and women of African descent. In nothing do the American people so contradict the spirit of their institutions, the high sentiments of their civilization and the maxims of their religion as they do in denying to our men and women the full rights to life, liberty and the pursuit of happiness. It is a monstrous thing that nearly one-half of the so-called Evangelical churches in this country repudiate and haughtily deny fellowship to every Christian man and woman who happens to be of African descent.

It is painful to refer to these things, but to those who think the church is all powerful in making people just and humane it will appear that the churches themselves need a pentacostal shower of religion.

The fact is that the heart of America is fearfully wrong in its understanding and sentiment concerning the colored race. The golden rule of fellowship taught in the Christian Bible becomes in practice the iron rule of race hatred.

Can religion help the American people to be consistent and to live up to all they profess and believe in their government and religion? The hope of the negro and other dark races in America depends upon how far the white Christians can assimilate their own religion. At present there seems to be no ethical basis in public opinion toward our colored citizens. White men and women are careless and meanly indifferent about the merits and rights of colored men and women. The white man who swears and the white man who prays are alike contemptuous about the claims of colored men. Our inferiority in all these personal and political possessions that make for civil power excites the ridicule and contempt of those who possess all things, except a religious sense of civility and nobleness of respect for the rights of men and women of the colored race.

What we need is such a reinforcement of the gentle power of religion that all souls of whatever color shall be included within the blessed circle of its influence. It should be the province of religion to unite and not to separate men and women according to the superficial differences of race lines. The American negro in his meager environments needs the moral helpfulness of contact with men and women whose lives are larger, sweeter and stronger than his. It should

be the province of religion to give him this help.

Our young men and women have the right according to their worth to earn an honest living in every calling and branch of industry that makes ours the busiest of nations, but there is needed a more religious sense of justice that will enable them to claim that right as freely as any other worthy citizen. In short, the American negro can never realize the blessed possibilities of his freedom and citizenship until religion shall make all the guarantees of our institutions as certain and precious to him as to the men and women who have no color. * * *

But I am not here as a pessimist concerning the condition of men and women who deserve a better fate than that of the present. I believe in the regenerative forces of the American people. I believe that the relationship between the two races will yet be adjusted in ways that will satisfy the demand of ethics, religion and the highest equity. I believe this so strongly because of what has been done in arousing and directing the moral forces of the country to the redemption of the South from the further degradation of slavery. My appeal is not one of despair but of confidence in real religion in ourselves and in the saving power of Christianity. If I have any mission it is to help to correct public opinion that is now either indifferent or actively hostile to the virtue and talents of the present generation of colored people. I would cry out against the barbaric sentiment that makes the worth of heart and mind and character depend upon the various shades of human complexion. I would appeal to the missionary forces of religion to enlarge the scope of its influence and efforts sufficiently to include the cultured as well as the uncultured of the race. I would appeal to them to prepare their hearts so as to enable them to be as kind, as sympathetic and as just to the cultured men and women who are near them pleading for justice and tenderness as they are to the uncultured and unredeemed in the far South whom they have never seen. The whole South craves and urgently needs everything they can spare from their cast-off clothing to the heart of the best woman amongst them, but after they have supplied all this, a larger idea of missionary work must certainly possess their hearts.

Our hopes and prospects for a place of honor in the great family of races are all centered in the ever expanding heart of humanity. The narrow heartedness of creeds and the arrogant conceit of nations have always been hostile to people weak in the elements of self support. When the gospel love of humanity shall make ridiculous all race antipathies, when the terms strong and weak between people of differing tongues and complexions will suggest duties rather than oppressions and when the term pagan and heathen shall become meaningless in the coming gospel of the brotherhood of man, then conditions will become favorable for men and women of all races to realize the high possibilities of their destiny. If all things are possible in righteous ways for those who preach and practice our Christian gospel, the time must speedily come when the term color shall have no meaning in our civilization unworthy of Him who came to teach and exemplify the brotherhood and equality of man before God.

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The Home

"Our daily life should be sanctified by doing common things in a religious way."

Helps to High Living.

Sun.—Duty has no meaning and no sanction except as implying responsibility to a power above and beyond humanity.

Mon.—Teach a boy to do any one thing, and in doing so you create a capability.

Tues.—General knowledge means general ignorance, and an ignorance, unfortunately, which is unconscious of itself.

Wed.—Intelligent work is as much a necessity as ever, and the proportion of us who must set our hands to it is not reduced.

Thurs.—The doing right alone teaches the value or meaning of right.

Fri.—The knowledge which a man can use, which can be converted into practical power is the only real knowledge.

Sat.—Education will not do without religion.

—*Froude.*

What did We Catch?

When we went fishing, Maud and I,
Within the shadowed waters nigh
The mossy bank, that summer day,
The speckled trout in safety lay.

What did we catch? you ask in vain,
If all the angler has to gain
Is trophy of the hook and line—
Then ask his comrades home to dine.

We caught a glimpse of summer skies,
And as we watched a skylark rise
From out the azure depths so fair
We caught the song that thrilled the air.

The fragrant breath of tall pine trees
We caught from every passing breeze,
And in the waters calm and clear
The trout flashed by without a fear.

What did we catch? The joy of life,
And freedom from all care and strife;
We caught the smile on Nature's face
In that enchanted, happy place.

O! many days have passed away
Since Maud and I that summer day
Caught hope and joy and visions fair,
And left the trout to Nature's care.

—*Our Dumb Animals.*

Solomon.

Not the wise Jewish king, but one who in a prophetic moment was named for him. He was of a large family of kittens, of a stock noted for intelligence, derived probably from the Maltese blood, which contributed also fur of satiny sheen and softness, and unusually large, handsome eyes. It was great fun to invade suddenly the storeroom, the residence of his family. A series of small explosions seemed to take place as each kitty backed hurriedly under the nearest shelter, but if one sat still, and apparently lifeless, one by one the kittens emerged from their hiding places, and beginning with sly cuffs at each other were soon in full tide of play, rolling over and over in an indiscriminate mixture of black and mouse color and tiger-stripes, or prancing out from ambush with arched back and bristling tail.

When old enough to leave his mother, Solomon was adopted by one who taught him a habit which makes him unique among cats. Her second-story sitting-room owns a bay window, and she taught him to ride down and up from window to ground in a basket. Two or three lessons sufficed to establish the habit. It was chilly out-of-doors and he mewed to come in. She lowered a basket attached to a cord, some one put him in from below, and he was drawn up, when a saucer of warm milk, unlimited petting, and a bit of fur tied to a string and jerked over the floor in a most tantalizing resemblance to a mouse, awaited him for reward. The food was discontinued after the first lesson.

He soon regarded the basket as his especial property, and would search it when he wanted to go out; then if he was carried to the window he would jump in and ride down fearlessly. In time he outgrew the basket, but if the weather was cold visions of the delights of a warm room, soft bed, and our society, enabled him to squeeze into it, but if desired to go out against his will, he could make himself much too large for it, spreading out till it was quite impossible to get him in. He has kept this custom for ten years, at least in cold weather, for when warm days or moonlight nights come, one may lower the basket and call ever so enticingly,—he will rub it lovingly with his cheek, and put in a paw, which is promptly withdrawn as the basket is raised. But when the weather is cold there is no such coquetting; when his faint mew calls for the elevator, he is in it the moment it touches the ground, and rises to butt affectionately against the handle, then climbs in at the window, purring with content and very proud of himself. It delights our small visitors to put him out in the cold and darkness, and then "fish for him." Soon a cry, "Auntie, I've got a bite!" heralds Solomon's appearance at the window.

He is not too old to indulge in many a kittenish romp, nor has he grown reconciled to the fact that he cannot catch his own tail. Like the Chinaman and his pigtail, he thinks, "I'll turn me around,"—he turns him around, but still it hangs behind him. Then after a mad whirl in pursuit, he sits down and "sorrows much and wonders much that still it hangs behind him." Often at sight of a wash-tub the inspiration seizes him that in its narrow circle the tail cannot elude him, and after a few turns he suddenly backs against the side and triumphantly seizes it, only to find when he bites it the pain is his own, and he soberly climbs out and sits down, sadder and wiser, till the next time.—ABBIE SPEAKMAN in *Scattered Seeds.*

OUR BEST—A man's "best" is a wise averaging of his powers. It is true that what is worth doing at all is worth doing well. But it is also true that we must learn to let well enough alone. It is not merely specific and individual duties that are worth doing well, but it is the whole of life itself. This grand total of result is to be acquired as much by judicious letting alone as by taking up. It would be quite possible for an editor to strengthen his article, a minister to polish his sermon, a housewife to add grace to the arrangement of a room, or a farmer to glean a fuller harvest, were it not that a score of manuscripts were awaiting the editor's judgment, a sick parishioner were demanding the presence of the minister, a pudding were scorching in the housewife's oven, or the weeds and the neighbors' chickens were overrunning the farmer's garden. The best way to do all things is not to do some things. The best way to do some things is not to do all things. What is worth doing, is worth doing well; but it is the part of wisdom to know just when well-doing means letting well enough alone to take up something else, and when it means letting that something else go altogether.—*S. S. Times.*

DEAN ALLEN, aged ninety-four, of St. David's Cathedral, Wales, is in vigorous health, superintends all the business of the Cathedral and conducts the daily service.

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Calendar of Unitarian Conferences.

Iowa, Oct. 15-17, Anamosa.
National, Oct. 21-24, Washington, D. C.
Illinois, Nov. 5-6.
Missouri Valley, Wichita, Nov. 6-7.

The Minnesota Conference.

The annual meeting of the Minnesota Unitarian Conference was held at Unity Church, St. Cloud, September 17-19, 1895.

The Conference was opened by an earnest sermon by Rev. W. R. Lord of St. Paul, in which he emphasized the great need of the age for reverence, or a consciousness of the sacredness of being—God in everything, in earth, in sky, in man.

At 9:30 Wednesday morning, in the absence of the president, Hon. J. D. Ludden, the Conference was called to order by the vice-president, Rev. F. C. Davis of Winona, and Miss S. D. Chapin of St. Paul, was appointed secretary *pro tem.* The report of the last meeting, at Menomonie, May 21st to 23d was read and approved. The report of the last named conference was also read and accepted. The chairman was authorized to name a committee of three on nominations and resolutions. Rev. F. C. Southworth of Duluth, C. F. Brown of St. Cloud and W. R. Lord of St. Paul were appointed.

The secretary's report was read and accepted. The report of the treasurer was not given in time to be read, bnt is as follows:

Balance on hand Oct. 15, 1894—last report—	$3.47
May 23, 1895. Rec'd Rev. F. C. Southworth, Duluth, Unity Church	8.00
July 2, 1895. Received C. F. Brown, St. Cloud, Unity Church,	4.01
	$15.48
No disbursements.	
Balance on hand Sept 17, 1895—	$15.48

W. L. Chapin, *Treasurer.*

Reports from the various churches connected with the Conference were then given.

Underwood—A Sunday School has been organized and services held once a month during the summer.

Luverne—Has had no minister the past year, but three services have been held. The need of an inspiring leader is felt, and the society hopes to find a minister this fall. Unity Club has been dropped, but the Sunday School and Ladies' Society are in good condition, and much interest manifested. There is no debt, and the treasuries are not empty.

Menier, South Dakota—Has had services once a month, which may, however, be given up, and the movement transferred to Artesian as more accessible.

Minneapolis—1st Unitarian Church was not reported. In Nazareth Church there has been a division since the departure of Mr. Jansen and it has been difficult to pay the Loan Fund $250 per year. Financial affairs have been helped by the Young Women's Society and renting the church. The Sunday School is the most favorable feature, there being five classes and fifty or sixty pupils. Mr. Norman has lately resigned, and a young man from Massachusetts has been called to be the minister.

Madelia—The movement started by Mr. Norman two years ago among the Scandinavians is very successful and promising. A Sunday School has been organized, and 30 people received into the church which has a congregation of about 200, people coming eight or nine miles to attend the services. Ten services have been held during the summer.

Duluth—Good work has been done, although Mr. Southworth has labored under great disadvantages, many of the best helpers having moved away, but other families are coming in. The church has a debt of only $100 however. The Sunday School opened with larger numbers than ever, and a new superintendent.

Plainview—"The Liberal League" as a result of the two years' work of Mr. Davis has a membership of 145, and will probably erect a building next spring, one member having given a lot for the purpose. The church is to cost $3,000, all of which is to be subscribed before building operations are begun.

Sioux Falls—The church will probably have to be closed unless the people make an extra effort to do something, as they are much in debt. The A. U. A. has paid some of the instalments as they became due, but is not inclined to give further aid. Mr. Andrews has not been re-engaged, but is holding services in the Opera House; the movement, however, will probably be shortlived.

St. Anthony Park—Holds no regular services, but has a promising Sunday School of 45 or 50 pupils.

St. Cloud—The mortgage of $4,000 has been reduced to $2,400, and the society will begin its new year Oct. 1st, free from other debts. The financial depression has been felt here as elsewhere, and several prominent people have moved away, but the attendance is as good as ever, and the church is in a flourishing condition under Mr. Brown's ministry. The finances have been managed by the ladies, one of whom, the past year, has solicited subscriptions and collected the money.

St. Paul—Mr. Lord reported the church as strong on the moral and spiritual side with the financial side well managed. Three persons have joined since he came, and four or five more have signified their desire to do so. He found the church at high tide under the helpful ministry of Mr. Crothers.

Winona—Mr. Davis reported that he had just resigned in order to embrace the larger opportunity for outside work, Sunday services at Plainview and Nealsville taking nearly all the time of the pastor.

Nealsville—Has 106 members, with prospects of more, and more *men* than any church in the city except the Catholic.

Pierre, S. D.—Mr. Andrew has been there four times, and had good audiences each time.

Winnipeg—Is free from debt except from mortgage held by the A. U. A. Mr. Skeptason is doing good work, making three trips a year through Icelandic settlements 150 miles, to Lake Winnipeg.

The work in the Red River Valley is most interesting; at Crookston, 150 members, with evening services, and talk of a church at Ada.

The Home Missionary Committee reported a promising opening at New Ulm, if speakers could hold services two or three days at a time this fall. Brainard, Little Falls and Sauk Center should also be visited. Mankato has a very liberal orthodox church, so we might do harm there instead of good. Need is felt of help in money from all the churches for a fund for traveling expenses for committee to help establish ministers in churches.

Mr. Forbush thought student preaching in summer useless, and that work to be effective should be done by local ministers.

After a letter from Scoville, N. D., was read, giving an account of the beginning of a liberal movement there, the Conference listened to a paper by Mr. Geo. R. Stephens, of New Paynesville, on "Fields White unto Harvest," which was afterwards discussed by Rev. F. C. Southworth.

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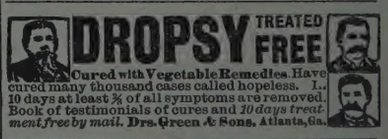

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An adjournment was then taken till afternoon.

The Conference having again assembled at 2:45 P. M., the report of the Committee on Nominations was read and adopted: President, J. D. Estabrook, St. Paul; vice-president, Rev. W. R. Lord, St. Paul; secretary, Rev. C. F. Brown, St. Cloud; treasurer, Mrs. A. W. French, Minneapolis. Missionary Committee: Revs. F. C. Southworth, C. F. Brown and F. C. Davis.

The following resolutions were adopted:

"St. Cloud, Sept. 18, 1895.

Resolved, by the members of the Minnesota Unitarian Conference in convention assembled, that we learn with great sorrow of the affliction which has befallen our associate, Miss Helen G. Putnam, in the temporary loss of her voice, and that we hereby express to her our heartfelt appreciation of her long and efficient service as secretary of the Conference, and our hope that she may be speedily restored to health."

"*Resolved*, that the secretary of the Conference be instructed to send notice to all the churches of the Conference two weeks before the annual meeting, asking for reports to be read at that meeting."

"*Resolved*, that the secretary of the Conference be instructed to revise the list of churches, striking therefrom those churches of which the organization has not been kept up, and adding thereto the names of those which have been organized since the list was made, and to send the same to the secretary of the American Unitarian Association."

"*Resolved*, that a committee of two be appointed with the secretary as chairman to prepare a revised order of business for the annual meeting, and to recommend such changes in the constitution and by-laws as may be deemed advisable."

"*Resolved*, that the Minnesota Unitarian Conference hereby extends to the Wisconsin Unitarian Conference a cordial invitation to meet with them in joint session during the coming spring."

Rev. F. C. Southworth and C. F. Brown were appointed a committee on revision of constitution and by-laws.

Letters regretting absence were read from the president, Mr. Ludden, Mr. Erickson of Crookston and Mr. Andrew of Sioux Falls. Also one from Mr. Crothers expressing his best wishes, and hope that he might in some way still co-operate in the Minnesota work.

A report from the Conference Delegates to the "Liberal Congress" was given by Mr. Lord, the report accepted and the committee discharged.

Interesting papers on "The Scope of the Liberal Pulpit," by Rev. F. C. Davis of Winona, and the same from the standpoint of the Liberal Pew, by Hon. L. W. Collins of St. Cloud were read, and led to a general discussion participated in by Messrs. Forbush, Lord, Brown, Gould and others.

The Conference then adjourned to meet again at 8 P. M. In the interval a reception and supper was given to the delegates by the ladies of the St. Cloud Church.

The platform meeting in the evening, Mr. Lord presiding, was a most inspiring one, the general subject being "The Peculiar Demands upon Religion of Today." Addresses were made on "Honest Thinking," by Rev. William Ballou, Fargo; "Wider Sympathy with Life," Rev. H. M. Simmons, Minneapolis; "More Practical Usefulness," Rev. A. W. Gould, Chicago; "Deeper Interest in Social and Municipal Problems," Rev. M. D. Shutter, Minneapolis, and "A Spirit of Sacrifice" by Rev. T. B. Forbush, Chicago. Emphasis was laid upon that religion that extends to all of life, service as opposed to self salvation, helpfulness and that spirit of living for others which makes noble men and women.

Thursday morning, the Sunday School Conference was held, Rev. A. W. Gould presiding.

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[From THE NEW UNITY, May 2, 1895.]

The selection we give in another column from "The House Beautiful"—one of Mr. Gannett's uplifting studies which James H. West has just published—was not made because it was the most inspiring word the pamphlet contains. Where all is so good perhaps there is no best, though to our mind the section on "The dear Togetherness" is fullest of strength, sweetness, and light. But this extract was selected simply because it was the shortest that could be made to stand by itself. By sending its publisher fifteen cents our readers can procure the little book for themselves; and if they want to be strengthened and lifted up, they will do so.

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the Sunday School were started the right way, in ten years it would blossom into a church. Give them something that is not superstition, and make them feel that religion is the *truest* thing in life. Mrs. W. A. Shoemaker read a fine paper on "The Difficulties and Advantages of Teaching without Appeal to Scriptural Authority." Liberal teaching does not take away from divine truth, but gives more. This was followed by a general discussion on Sunday School methods.

General business was then taken up, Mr. Lord presiding. A letter to the Minnesota Conference from the secretary of the American Unitarian Association on behalf of the directors was read, recommending the consideration of the following resolutions:

"*Resolved*, That each of the various state and district Unitarian Conferences within the limits of the Western Unitarian Conference shall be invited to nominate triennially one member of its board to serve for three years, or until a successor is chosen in the same way, as a director of the Western Unitarian Conference. The representatives so nominated, when elected by the Western Unitarian Conference shall, together with the president and secretary of the Conference, constitute the Missionary Council, a standing committee of the board of directors of the Western Unitarian Conference, whose duty shall be to assist and advise the secretary of the Conference in all matters pertaining to missionary work."

"*Resolved*, second, That it is a part of this plan of co-operation that when the Missionary Council has been constituted it shall become the agent and adviser of the American Unitarian Association within the limits of the Western Unitarian Conference; and that it shall also have the privilege of submitting annually to the nominating committee of the American Unitarian Association the names of those persons whom it would like to have as representatives of the west upon the American Unitarian Association Board."

It was moved and seconded that the invitation of the Western Conference to elect a member of its board be accepted. A discussion followed, participated in by Messrs. Davis, Brown, Lord, Southworth and others. The resolution was put to vote and carried, and Mr. Southworth appointed a director from the Minnesota Conference.

A resolution was offered by Mr. Southworth and adopted by the Conference offering a hearty vote of thanks to the St. Cloud friends for their generous hospitality.

After a closing prayer by Mr. Lord, the Conference adjourned.

Between the sessions the delegates were given the pleasure of a visit to the State Normal School and the State Reformatory.

S. D. CHAPIN,
Secretary pro tem.

Boston.

The charities of Boston have consolidated under the name of The Associated Hebrew Charities. At the meetings delegates from each organization will be present, and some outsiders, though it has not yet been officially announced. Dr. Schindler is the superintendent of the Associated Charities and already has done efficient work among the poor.

Cleveland, Ohio.

We learn that Mr. Gannett's lesson leaflets of the Sixth Year are being used in part for distribution as tracts at the church by the Unitarian Society in this city. We should think they would be admirably suited to interest and arouse the minds of men and women out of Sunday School as well as in it.

Humboldt, Iowa.

The Unity Club here opened its sixteenth season very auspiciously on Sunday evening the 30th. ult. The meetings have heretofore been generally held on Friday evenings and the devotion of Sunday evenings to that purpose is a new departure. The work of

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the coming year will be given to a study of James Freeman Clarke's "Ten Great Religions" and sociological subjects alternating. In addition to this work of the club proper there will be a Young People's Section occupying an early hour, from 6:30 to 7:30 o'clock every Sunday evening. It will be attempted to make the meetings serve the double purpose of Sunday evening services and valuable club study. The introductory paper given by Rev. Charles Graves was an able and eloquent exposition of the value and mission of this branch of the church and the possibilities open thereto.

Madison, Wis.

An episode of grave significance occurred at the Wisconsin Conference here last week. When the question of co-operation in our western work on Mr. Fenn's plan came up, a motion was made to indefinitely postpone all consideration of the matter. Mr. Secrist earnestly and eloquently opposed this action. As it was late in the afternoon the question was adjourned to be the first business the next morning. The next morning, Rev. Mr. Owen of Arcadia, asked to have this business suspended long enough to allow two new societies to join the Conference. He said that these societies had not sent any request to join nor had they chosen any delegates, but they were voted in and Mr. Owen allowed to be their delegate. Then it was urged by the Western Agent of the American Unitarian Association, Rev. T. B. Forbush, that the Conference ought to vote by churches and not by delegates, so that Mr. Secrist and the four other delegates of the church might have but one vote, while Mr. Owen would have three votes. The Conference by close division allowed Mr. Owen his three votes, we believe, but it refused to disfranchise the delegates of the Milwaukee church; consequently the motion to indefinitely postpone was lost and Mr. Secrist's resolutions, disapproving the present plan but approving the idea of western union of some sort, were adopted.

Manistee, Mich.

One of the dailies of this city reports in full a sermon by Rev. T. P. Byrnes, the pastor of the Unitarian Church of this city, on Sunday Observance. This matter had been discussed by the orthodox ministers and Mr. Byrnes presented the liberal view of the subject in an admirable address, clear, simple and impressive as well as sensible. We understand Mr. Byrnes is rapidly winning the respect and love of the people in this city.

Milwaukee, Wis.

We understand that the Ethical Society started here by Mr. Bostwick has gathered some excellent men and women together, and we see by a recent daily that the Drama is to be taken up as a subject of serious study, not merely for its literary interest but for its moral power as a means of reforming the world.

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New Editions.

A new edition of Unity Services and Songs, the Sunday School service book by Mr. Blake, is now on the press and will be out this week, so that the societies which have been waiting for copies can be supplied at once.

A new edition of Beginnings, the First Year of the Six Years' Course, by Mr. Gould, is also made necessary by the sale of all the copies of the second edition struck off last fall. Thanks to the many suggestions received, the second edition was materially improved. We should be glad also to improve the third edition and shall be grateful for any corrections or modifications that use has suggested to the teachers.

Parallel Lessons of Religion for Nature Studies.

Suggested to the Teachers, by Rev. B. R. Bulkeley.

Lesson 1. The cradle, a type of the overbrooding care of God. He is both Father and Mother of all. In guiding the worlds show how his forces and laws are like protecting arms. Why are we of more value than many sparrows?

[There are several passages in Emerson's "Titmouse."]

Lesson 2. The manifold character of God's providence seen in the variety of nest and house for different animals. Here a suggestion of the way he supplies our needs. Show how we wish for somethings we do not need. The reasonableness of gratitude, as our common needs are supplied.

[Hymn: "Not What We Wish, But What We Want" might be quoted—one stanza.]

Lesson 3. Here we see in insect life the hint of minute detail in the Divine care. Nothing so small as not to have some share. Little things important. Nothing hidden from God's sight.

[Emerson's Humblebee has some quotable lines.]

Lesson 4. Show the difference between conscious and unconscious life. Plant babies not conscious of mother's care. The mother also unconscious. So we believe. Thus we receive many gifts, unconscious of them, as by the processes in our bodies—"fearfully and wonderfully made." So God doing many things for us in higher ways.

[Gannett's "He hides within the lily."]

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The Study Table

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In the *North American Review* Wm. Croswell Doane, Bishop of Albany, writes on "Why Women Do Not Want the Ballot." A better title would have been "Why Women Should Not Want the Ballot." The good bishop is utterly unable to conjecture what the results may be when women shall have become not only "*votresses*, but legislat*resses*, mayor*esses* and alder*women*." The disruption of the American home is threatened and the "rashness of the proposed experiment defies description." The Right Hon. the Earl of Crewe contributes a paper on the "Outlook for Ireland" and Sir William H. Flower gives some very interesting "Reminiscences of Prof. Huxley."

The Arena contains Part II of "A Battle for Sound Morality, or the History of Recent Age-of-Consent Legislation in the United States," by Helen H. Gardener. The victory in Colorado, Nebraska and Missouri is one very good reason why "Women Ought to Want the Ballot." "Marvels of Electricity," by Prof. J. R. Buchanan is interesting and prophetic of the unutilized powers of the Universe. "How Evolution Evolves" is a short paper by Stinson Jarvis and contains an account of how pre-natal influences tend to alter the structure and appearance of offspring; "that the ascent of life is the ascent of ideals, that this is true in regard to human beings the whole history of man bears witness."

In *Poet Lore* Kenyon West writes on Margaret Fuller's "Permanent Influence." He gives her a front rank among American critics and claims that she first brought Robert Browning to the notice of American readers. Her work was all done when others are just beginning to test their powers and "to her we must apply the same standards we apply to Keats, Shelley and others whose lives were ended just as their wings were poised for a higher flight." Prof. Ellen Mitchell in a paper on the "Paradise of Dante" sums up the teaching of the poet. "Wherever we turn in the 'Paradise' of Dante, blessedness consists in service, in reflecting and diffusing the light and glory received. The test of spiritual greatness is everywhere the same, the ability to take into ourselves and distribute the life of God. It must first bless others through us in order to become truly our own."

In *Munsey* "The World of Music," "The Stage" and "Literary Chat" give in a bright and interesting way the current news in their several departments. It also contains a well illustrated account of "Artists and their Work."

The *New England Magazine* with its dainty illustrations is inviting to the eye. The papers by Winfield M. Thompson on "The New Northeast" and by J. Frederick Hopkins on "The Pratt Institute" will well repay a careful reading.

The Kindergarten Magazine contains an account of the "Kindergarten Department Meeting at Denver," "A Tour in the Thuringian Forest" and a paper by Amalie Hofer on "The Social Settlement and the Kindergarten."

The American Kitchen Magazine has many timely recipes for pickling and preserving and all through its pages runs the plea for greater simplicity in the modern modes of living.

THE conclusion of Dr. Andrew D. White's paper, From the Divine Oracles to the Higher Criticism, in the October *Popular Science Monthly*, will contain the latest views of scholars as to the borrowed legends in the Bible and the process by which some books were

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compiled and recompiled, adorned with beautiful utterances, strengthened or weakened by the interpolated views of transcribers, and assigned to personages who could not possibly have written them.

THE *Review of Reviews* for September calls attention to the change in European sentiment on the liquor question, as shown especially in the establishment of the French monopoly of the manufacture and wholesale supply of strong liquors, in the work of the Belgian commission, and in the still more important action taken by Russia in setting up a government monopoly of the entire wholesale and retail traffic in liquors throughout the empire. "Everywhere in Europe," says the editor of the *Review*, "the fact is becoming recognized that liquor selling is not only an unbecoming business, but one that is socially and politically dangerous—requiring new and rigid regulation or else total suppression."

BARON CHRISTIAN BERNARD VON TAUCHNITZ, the celebrated German publisher of Greek and Latin classics, who died in Leipsic, August 14, at the age of seventy-nine, was born at Schleinitz, near Naumburg, in 1816, of an old family of booksellers and printers, Karl Tauchnitz, half a century ago, having made himself famous for his cheap editions of the classics. In 1837 Bernard Tauchnitz founded an independent establishment, and in 1841 began the publication of a series of works by English authors, which made him as celebrated as his editions of the classics and Hebrew and Greek Bibles. At that time there was no international copyright, yet he resolved to obtain the sanction of the authors to the republication of their works and to pay them for permission to include them in his series. In order to mark his appreciation of the endeavors of Tauchnitz to familiarize in Germany the masterpieces of literature, the Duke of Saxe-Coburg and Gotha, uncle of the present duke, raised him to the rank of baron. In 1872 Baron von Tauchnitz was appointed British Consul-General for the Kingdom of Saxony, and in 1876 for the other Saxon principalities. In 1877 he was called to the House of Peers of Saxony by the king.

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by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure Deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

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The Chicago & Grand Trunk have added another to Chicago's already famous list of palatial vestibuled trains. It is their new 3:10 P. M. train running through to New York via Lehigh Valley R. R. Three great wonders of railroad travel are included with a ticket over this route. They are the two mile tunnel under the St. Clair River, Niagara Falls and the picturesque Lehigh Valley. The train is made up of Pullman Buffet Sleepers, Dining Car and Day Coaches, all vestibuled, and is the cheapest, most comfortable, and most interesting through line to the east.

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A Chance to Make Money.

I cleared last month after paying all expenses $418.15 selling Dish Washers. They are just lovely to sell. Every family wants a Dish Washer, and it is easy to sell what everyone wants to buy. When people see the Dish Washer they won't be without one. You can wash and dry the family dishes in two minutes without wetting your hands. You can easily make from $9 to $13 per day. Any one can get full particulars how to sell by addressing the Mound City Dish Washer Co., St. Louis, Mo. Try it and publish your success for the benefit of others. C. A. L.

IN response to a large demand, Rev. Sylvanus Stall, D. D., Associate Editor of the *Lutheran Observer*, has in preparation a second volume of "Five Minute Object Sermons to Children." The first volume, published by the Funk and Wagnalls Company, New York, has run rapidly through several large editions.

Nothing Left Out.

The new 3:10 train through to New York daily over the Chicago & Grand Trunk and Lehigh Valley R. R. is a most complete and magnificent equipment. The train is vestibuled throughout, heated with steam and lighted with gas. It is equal to any train leaving Chicago, and for accommodations in the way of Pullman Sleepers, Dining Car and other conveniences and luxuries, is the best and cheapest route to the east. Ticket office at 103 So. Clark St., E. H. Hughes, Gen. W. Pass. Agt.

Announcements

The Fraternity of Liberal Religious Societies in Chicago.

ALL SOULS CHURCH, corner Oakwood Boulevard and Langley avenue. Jenkin Lloyd Jones, Minister.

CHURCH OF OUR FATHER, 80 Hall St., Rev. Robt. Jardine, 1432 Dunning St.

CHURCH OF THE MESSIAH (Unitarian), corner of Michigan avenue and 23d street, W. W. Fenn, Minister.

CHURCH OF THE REDEEMER (Universalist), corner of Warren avenue and Robey street, M. H. Harris, Minister.

ETHICAL CULTURE SOCIETY, Grand Opera House, Clark street, near Randolph. M. M. Mangasarian, Minister.

FRIENDS' SOCIETY, second floor of the Athenæum Building, 18 Van Buren street. Jonathan W. Plummer, Minister.

INDEPENDENT LIBERAL CHURCH, Martine's Academy, 333 Hampden Court, Lake View, T. G. Milsted, Minister.

K. A. M. CONGREGATION (Jewish), Indiana avenue and 33d street. Isaac S. Moses, Minister.

OAK PARK UNITY CHURCH (Universalist), R. F. Johonnot, Minister.

PEOPLE'S CHURCH (Independent), McVicker's Theater, Madison street, near State. H. W. Thomas, Minister.

RYDER MEMORIAL CHURCH (Universalist), Sheridan Ave. and 64th St. Sunday services 11 A. M. and 8 P. M.; Sunday School, 9:30 A. M.; Young People's Christian Union, 7 P. M. Devotional Meeting, Wednesdays at 8 P. M. Rev. Frederick W. Millar, minister; residence, The Colonial, 6325 Oglesby Ave.

ST. PAUL'S CHURCH (Universalist), Prairie avenue and 28th street. A. J. Canfield, Minister.

SINAI CONGREGATION (Jewish), Indiana avenue and 21st street. E. G. Hirsch, Minister.

STEWART AVENUE UNIVERSALIST CHURCH, Stewart avenue and 65th street. R. A. White, Minister.

THIRD UNITARIAN CHURCH, corner of Monroe and Laflin streets. J. Vila Blake, Minister.

UNITY CHURCH (Unitarian), corner of Dearborn avenue and Walton place. Rev. B. R. Bulkeley, Minister.

ZION CONGREGATION (Jewish), corner Washington Boulevard and Union Park. Joseph Stolz, Minister.

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"BREVITY IS THE SOUL OF WIT." GOOD WIFE, YOU NEED

SAPOLIO

What Do You Think of This!

TIME speeds on—before you realize it Christmas is at hand and the worry of selecting gifts begins. An inexpensive gift that will give pleasure and be of utility and at the same time suggest appropriateness is one of the most difficult problems that confronts us at holiday times. The trouble is we put it off too long. Nothing seems to suggest itself as "just the thing" and thus the important duty of selecting our gifts is left till the last minute and one must then" take what is left." The readers of the NEW UNITY should not be of the dilly-dally sort. The World's Fair souvenir spoons are *just the thing*. And as bridal or birthday gifts it would be a hard matter to find another gift so pleasing to the donor, at such a small price. One lady writes:

STAUNTON, VA., June 27, 1895.

Leonard Mfg. Co., Chicago.

Gentlemen:—I received the spoons O. K. and am more than pleased with them. *I am delighted.*

I presented one set as a bridal present and they attracted more attention and admiration than any of the other presents.

Enclosed please find postoffice order for the amount $6.00 for which you will please forward six sets of your "World's Fair" souvenir spoons and the cake basket which you offer as premium for same. Yours truly,

(Signed) LILLIE V. CROFT, 318 Fayette St.

DESCRIPTION OF SOUVENIR SPOONS.

They are standard after-dinner coffee size, heavily coin silver plated, with gold plated bowls, each spoon has a different World's Fair building exquisitely engraved in the bowl, and the handles are finely chased, showing a raised head of Christopher Columbus with the dates 1492-1893, and the World's Fair City. The set is packed in an elegant plush lined case. The entire set is sent prepaid for 99 cents, and if not perfectly satisfactory your money will be refunded.

OUR CORRESPONDENTS.

Below will be found a few of the many thousands of cordial letters we are receiving from delighted purchasers. These are not old letters but new ones as may be seen from their dating. They are all letters from subscribers of religious papers.

Leonard Mfg. Co., Chicago, Ills. AUBURN, ME., May 15, 1895.

Dear Sirs:—I sent for a set of your souvenir spoons for my wife a short time since and you enclosed an offer to make a present of three sets if we would sell six. My wife went out among her friends and sold six in one afternoon. I enclose money order for $5.94 for the nine sets of spoons.

She thinks she could sell many more among her friends here, and wants to know what you give as presents besides the souvenir spoons. How much longer will the offer last, or rather how much longer will the spoons hold out?

Yours respectfully,
EDWARD W. BONNEY, 8 Myrtle St.

This sounds like business all through. Mr. Bonney's judgment was evidently based upon the fact that the spoons were of real merit and would be in good taste for his wife to take orders among her friends. There are lots of folks who delight in the diversion of interesting their friends in some pleasing article. It isn't canvassing but a commendable method of putting calling days to good practical, profitable use.

MERIDEN, MISS., Aug. 6, 1895.

Leonard Mfg. Co.

Gentlemen:—I send enclosed, postoffice order for $7.39 for which please send to my address, one case of your silverware, containing tablespoons, teaspoons and butter plates, six of each and butter knife and sugar spoon. Also six sets of World's Fair spoons. Please send a cake basket as premium for the souvenir spoons. I think I can get orders for several cake baskets when I have one to show the ladies, also butter dishes. This is the tenth set of spoons that I have ordered of you. All are pleased with them. Please address,

MRS. FRANK MEYERS,
343 41st Ave.

FORT MORGAN, COLO., July 8, 1895.

Leonard Mfg. Co., Chicago.

Gentlemen:—I received your card this morning in regard to the spoons sent us. The spoons came all right and we were well pleased with them. Mrs. Seckner showed them to a few of her lady friends and all wanted them, but all did not feel as though they could take them.

Yours truly,
REV. H. D. SECKNER.

SUMMARY.

If the reader will glance over the "Description of the Souvenir Spoons" there can be no doubt of the genuine bargain that is offered.

The six spoons in plush lined case will be sent prepaid on receipt of 99 cents by P. O. or express money order. Do not send individual checks. If you are not satisfied with them the money will be refunded. No goods sent C. O. D.

Address order plainly. LEONARD MFG. CO., 152-153 Michigan Ave. F. Z., Chicago Ill.